

The South African Outlook

[FEBRUARY 1, 1943].

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The South African Outlook

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.

--Lieber.

The War.

The war news since we last wrote has been extremely encouraging. In the Mediterranean and Pacific war zones the Allied Nations' forces have done well while the news from Russia can only be described as marvellous. It is impossible for us to describe briefly all that the Russians have achieved in recent weeks. The Nazis have been out-generalled and out-fought in one sector after another, and one great Russian offensive after another has succeeded. The Russians claim to have killed over 500,000 Germans and captured another 200,000 in a brief eight weeks. They trapped a force of over 200,000 Nazis near Stalingrad and have almost eliminated them from the struggle. In Mid-January this trapped army lost its last aerodrome and thus all hope of escape, for the nearest Nazi armies were then on the defensive over 100 miles away. Between Rostov and the Caucasus enemy forces as numerous as those defeated at Stalingrad are in great danger and are everywhere in rapid retreat. Leningrad after a long siege has been relieved and a great Russian army which was defending the city was thus freed to take the offensive. The Ukraine has been re-entered by the Russians. Wild hopes are being entertained in some quarters but it is well to remember that all this fighting is taking place well inside Russia's boundaries and that the Germans will try to make a firm stand before long, though recent events provide good reason for hoping that the Russians will never again lose the upper hand.

From Tripolitania welcome news came on Saturday, 23rd January, that our forces had taken Tripoli and were pursuing the enemy towards Tunisia. To have conquered the enemy in the desert, to have driven him like chaff

before the wind for over 1000 miles and then to have driven him out of his chief supply base is proof of overwhelming superiority of material, of men and of morale. Only three months after the Allies' victory near Alexandria Allied naval craft anchored in the harbour at Tripoli and Allied air forces were using its great airports. Mussolini, who in days of peace used to be photographed with a million Fascist bayonets in the background, has by his wicked policy lost for Italy her last outpost in Africa. From Tunisia there has come little news. It is known that the Nazis have been building up their forces there and paying for it with heavy losses in the air and at sea. One Italian ship out of three is sunk on each voyage across the Mediterranean. When the full story of Tunisia is revealed it may turn out that the Allies wished the Germans to defend Tunisia, for this has relieved Russia and at the same time has given the Allies a battlefield where the Nazis have to pay a very high price for it. It may turn out that Hitler blundered when he decided to defend Tunisia. Probably the European second front will be opened before the Tunisian front is closed down.

On the 26th January Mr. Churchill and President Roosevelt completed a ten-days war conference at Casablanca, North Africa. Mr. Churchill said later that it was the most important war conference he had ever attended. The prime object of their talks was stated to be "to draw as much weight as possible from the Russian armies by engaging the enemy as heavily as possible at the best selected points." Generals de Gaulle and Giraud also met at the same time and place.

South Africa's interest in the war recently entered a new phase for since Christmas many thousands of our European and African troops have returned to the Union for a well-earned rest at home. They have done great things and have nobly earned this respite. When they will leave again and where they will go to has not yet been revealed but they hope to be in the ring at the end of the last round.

Another Military Medal for an African.

Private Amiel Moage, No. 15887, of the Native Military Corps, received the Military Medal at a special parade of non-European troops at a South African base. The medal was pinned on by General Theron. When he was attached to the Rand Light Infantry during an attack on Miteriya Ridge (El Alamein) on the night of October 23-24 he showed conspicuous bravery, devotion to duty and enterprise. The official citation reads: "Private Moage was a member of a stretcher-bearer team evacuating casualties under heavy artillery and mortar fire. During the work the European N.C.O. in charge was killed and Private Moage, displaying commendable initiative, assumed command of the detachment. Regardless of

continued heavy fire and further casualties among his team; he continued to evacuate wounded without regard to his personal safety. By his calm courage and devotion to duty he was instrumental in evacuating many wounded until he himself became a casualty. Throughout this period this non-European's conduct was of the highest order and inspired the remainder of his team." General Theron said this citation had been written by Pte. Moage's divisional commander, General Pienaar, "and is the tribute of one brave soldier to another."

Opening of Parliament.

The seventh session of the Eighth Union Parliament was opened on Saturday, 16th January, at noon. In the absence owing to ill-health of the Governor-General (Sir Patrick Duncan), the opening ceremony was conducted by the Officer Administering the Government (Mr. Justice N. J. de Wet). Owing to war conditions the opening was shorn of the usual ceremonial. The Speech from the Throne contained no special reference to the Native people excepting that among the Bills to be submitted to Parliament a Bill for the Amendment of the Native Administration Act was mentioned. Among the Notices of Motion tabled was one by Mrs. Ballinger calling for "The immediate revision of Native policy."

Col. Deneys Reitz.

On December 24th it was announced that Colonel Deneys Reitz had accepted the post of High Commissioner in London and that his place as Minister of Native Affairs would be filled by Major Piet van der Byl, until then Minister without Portfolio. We read this news with some regrets for Col. Reitz was a very popular Minister of Native Affairs. He understood the problems involved, he was friendly and considerate and he possessed the rare quality of political courage. He was rightly held in high esteem by the Native people and they are sorry to lose him. We thank him and wish him success in the immensely important office he has taken up in London. To Major van der Byl, the new Minister for Native Affairs, we tender our hopes that he will meet with success in the tasks which lie ahead. He is not as yet very well known to the Native people but his past record is a good one and though he takes over at a dark time we believe him to possess the qualities requisite for success.

Message to African People by New Minister of Native Affairs.

The following message has been issued by Major van der Byl, the new Minister of African Affairs for the Union of South Africa. "African Chiefs, Headmen, Councillors and people of the Union of South Africa, Greeting! I have been entrusted by the Government with the duties and responsibilities attaching to the position of Minister of African Affairs. As your Minister it will be my endeavour to bring about closer and more cordial relations between Europeans and Africans, to seek solutions to your problems and to establish a situation in which Europeans and Africans may live in mutual trust, understanding, co-operation and contentment. I am aware of the difficulties and responsibilities pertaining to my office. It will be my purpose to face the difficulties boldly, to shoulder the responsibilities honestly and with sincerity do all I can in the best interests of our country."

New Senator representing African Interests.

The Government has nominated Mr. D. G. Shepstone, of Durban, to succeed Mr. Heaton Nicholls as Government nominated Senator representing African interests. Mr. Heaton Nicholls has been appointed Administrator-Designate of Natal. Mr. Shepstone is a member of the Durban City Council and a grandson of the South African statesman, Sir Theophilus Shepstone. For some time he was chairman of the Social Service of South Africa in Durban, and is now chairman of the United Council of Social Agencies. He was one of the men responsible for the creation of the Bantu Social Centre, and was chairman for three years. He has also held the position of chairman of the Joint Council of Europeans and Africans. We would point out that the Government by this appointment has again given proof that it is seeking to appoint men who have real knowledge of Native affairs and is not making political party appointments.

Training Natives as Vets.

The Senate on Tuesday, January 19th, decided to ask the Government to consider the appointment of an inter-departmental committee (Agriculture and Native Affairs) to investigate the possibility of training Natives as veterinary assistants and in animal husbandry and agricultural services in Native areas. Senator E. H. Brookes, introducing the motion, said it was practically useless to employ European officials in an attempt to persuade the Natives to decrease their herds and to improve the quality of their cattle. Natives were proud of their cattle, and their own people would be very much better propagandists for decreasing Native stocks than Europeans. In West Africa and Tanganyika such training was given to Natives. Senator Brookes advocated that low-paid European veterinary officials in Native areas should be replaced by Natives. The motion was seconded by Senator W. T. Welsh. The Minister of Agriculture (Colonel W. R. Collins) said no harm could come of a policy of using Natives for service among their own people, although he did not know how useful veterinary assistants would be. The control of cattle disease, however, could not be left to officials of the Department of Native Affairs, but must be under the direct control of the Department of Agriculture. Senator C. A. van Niekerk (H.P.) said he supported the proposal, provided that the Department of Agriculture would retain its control over veterinary services and that the Native veterinary assistants would serve only in Native areas and under European supervision. Senator P. W. le Roux van Niekerk (H.P.) said he was in favour of Natives being trained also as fully trained veterinary surgeons for the Native areas. Only Natives with good education and training could have authority over their own people. The motion was accepted.

The Pretoria Riot.

On 28th December a disturbance occurred at a meeting of African employees of the Pretoria municipality. There was dissatisfaction among the employees at the failure of the municipality to implement the Wage Board's Determination which had been in force since November 30. The military were sent for and shooting occurred, in the course of which one European and sixteen Africans were killed or mortally wounded and over sixty other Africans wounded. On 31st December the following statement

as issued by the Prime Minister: "The Prime Minister desires to express to the Native people on his own behalf and on behalf of the Government, his deep sorrow at the tragic occurrences which took place at the Municipal compound, Pretoria, on Monday night, and in which one European and sixteen Natives lost their lives and many other Natives were wounded. The Government have appointed an impartial commission to investigate the causes of the disturbance and to make such recommendations as may be desirable. . . . The Native people may rest assured that an exhaustive inquiry will be made into these unfortunate occurrences and that the commission is one in which they may repose every confidence." The members of the commission are Mr. Justice Murray, Senator W. T. Nelsh (formerly Chief Magistrate of the Transkeian Territories) and Mr. A. S. Welsh, K.C., (formerly Attorney-General of the Transvaal). The commission at once began taking evidence.

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Back to Nazareth.

The Very Rev. W. A. Palmer, Dean of Johannesburg, recently preached to a large congregation at St. Mary's on the teaching of Christianity and the problems of post-war reconstruction. "In Christianity," said the Dean, "there are three primary principles without which there can be no social reconstruction. The first is that if God is the Father of all men, if He has filled the world with good things, it must be His will that they should be shared. An unequal distribution may not follow, but superfluity for some and destitution for others must be contrary to the will of God. Secondly, decent family life means a part for each; the highest point to which an individual is capable. In the family of God the standard cannot be less than that of a decent human family. It follows, therefore, that anything which cramps or wilfully hinders the development of personality is contrary to the will of God. Thirdly, in responsible family life the weakest is the care of all. Humanity is on an un-Christian basis until strength is regarded as particularly for the care of the weakest in the human family—whether that strength is drawn from privilege or success. This is either God's home or man's jungle. The principles of the Man of Nazareth lay the motive and power of true social reconstruction. 'Back to Nazareth' would be the setting up of a real second front here and now."

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Deteriorating Health of Native People.

The country must face the fact that Native health and character were being irretrievably undermined, and steps must be taken to remedy the state of affairs before complete ruin occurred, not only in the towns but also in the reserves, said Mr. D. L. Smit, Secretary for Native Affairs, in evidence before the National Health Services Commission in mid-January. The root cause of the trouble was the poverty of the Native, who was the backbone of the labour supply in the country. If employers would pay better wages and give their Native employees better food and housing, it would to a large extent avoid the huge cost of measures which the commission might think it necessary to recommend. The present scarcity of farm labour was largely due to unsatisfactory feeding and housing and unsatisfactory conditions of employment. There were some enlightened farmers who treated their Natives well, but there was a large section who did not pay sufficient attention to feeding and housing. Dealing with the present

health services available to the Native population, he said that according to the 1936 census the Native urban population numbered 1,141,642 and rural 5,415,047, a total of 6,556,689. The estimate of the Native population at present was 6,958,294, and for that population they had 14,696 beds in hospitals. Of these, 2,495 were provided by the mission hospitals and 12,132 by the provincial authorities. In one district in the Transvaal there was a population of 116,000 and only one doctor. Mr. Smit quoted other cases to show the need for further medical services, which at present were "totally inadequate." The missions were making a brave effort with inadequate funds and staff to cope with the situation.

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Johannesburg Municipality: Report of the Council's Native Affairs Department.

This report (which has not been printed), besides describing the usual activities of the Department, is of special interest because it announces that a deficit in the working of the Native Affairs Department has been debited to general account. This is a welcome return to the city's former policy, and it holds out a hope of sanitary and other improvements being carried out which have not been possible under the stringent policy pursued during recent years of requiring the Native Affairs Department account to be self-balancing.

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Hiring out Prisoners to Private Persons.

Mr. C. P. A. Batho, Superintendent of Gaols in Johannesburg and the West Rand, in the course of his evidence before the committee of investigation into the crime wave in Johannesburg last year, said: "There were fewer short-sentence prisoners since the relaxation of the pass laws in May." Further, "He was not altogether in favour of 'hiring out' short-term prisoners to farmers. They worked much harder than they did in gaol and used their own clothes. The farmers paid sixpence a day for each prisoner and the money went to the Government." The system of hiring out prisoners to private persons is one that lends itself so readily to abuse that it has met with universal condemnation. The question was thrashed out thoroughly at an International Labour Conference—in which, be it remembered, governments, employers and workers are all represented—and the *Forced Labour Convention*, 1930, there agreed upon. Article 2, reads, "Provided that, for the purpose of this Section, the term 'forced or compulsory labour' does not include . . . (c) any work or service exacted from any person as a consequence of a conviction in a court of law, provided that the said work or service is carried out under the supervision and control of a public authority and that (*italics ours*) *the said person is not hired to or placed at the disposal of private individuals, companies or associations.*" Why, we may ask, in the face of the universal judgment of enlightened humanity, is this vicious practice continued in South Africa? There seems to be no question that one reason at least is that suggested by the evidence of the Superintendent of Gaols. It *pays* a certain class of employer to get men to do hard labour on their farms at sixpence a day. Such employers find that a reservoir of cheap labour always at hand in the prisons is a great convenience. The hiring-out system has established a private vested interest in prisoners of the harmless type, pass law

offenders and the like. The number of such prisoners must be kept up!

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Dr. Washington Carver.

It has been gratifying to note the warmth of the tributes that have been paid by the press of South Africa to the noted American Negro scientist, George Washington Carver, who died recently. It is refreshing to mark the absence of any note of condescension or qualification in these tributes, such as we almost insensibly use when referring to the achievements of a member of his race. This may partly be due to the fact that his distinction, having been gained in the sphere of science, can be more accurately measured than that of some, or it may be a symptom of the growing recognition of the genius still to be uncovered in the continent of Africa and among its aboriginal peoples. Carver's career and his achievements as a chemist were remarkable enough to call forth all the tributes he has received, and his success will be an inspiration to many a Native boy and girl monotonously intoning his recitation in the kraal schools scattered up and down the length and breadth of Africa, but the unself-seeking character of the man should be an inspiration to all, young and old, Black and White, on every continent, for it maintains and fortifies our faith in the idealism of our human kind.

Born seventy-nine years ago, that is, just before the great proclamation of Lincoln setting free the slaves, Carver was early stolen from his mother by slave-raiders and never afterwards saw her. His name he took from the owner of the plantation upon which he grew up. His intelligence must have been early remarked because we read that he was qualified to enter the University of Iowa but was refused admission on grounds of colour. He did succeed however in gaining admission to another college. His life's opportunity came when Booker T. Washington invited him to Tuskegee in 1896 which, founded twelve years before, was fast developing into a large Negro industrial and agricultural institution. Carver began to wean the farmers of Alabama from their allegiance to cotton, preached diversification of crops, the growing of pea- or ground-nuts, sweet potatoes and green vegetables.

His real genius was for research and in his meagrely equipped laboratory he began to study the pea-nut and the sweet potato. We are becoming accustomed to the marvels of industrial chemistry and to accept without surprise the fact that synthetic rubber can be produced from oil. We may yet have to accustom ourselves to coffee obtained from the soya bean or to milk from the same source, but we do appreciate the magician's touch when we are told that Carver produced cheese, coffee, condiments, stains, paper, insulating board, face powder and plastics from the pea-nut, finding in all over 300 uses for that humble vegetable. The sweet potato fared hardly better at his hands—118 uses being discovered for that, including ink, glue and ginger!

But the man was greater than his work, however brilliant. When he became known through his discoveries he had many invitations to collaborate with others and might have commercialized his talent and quite honourably taken the reward that his inventions entitled him to. He preferred to remain at Tuskegee among his own students and his own people working away in his laboratory, endeavouring to carry out the precept of Booker Washington to "put down your bucket where you are" or in his own words "From what you have, make what you want." He has

brought honour to his race throughout the world, he has given an example of what the true scientific spirit stands for and he has done what it may be hoped will be more generally followed in the new world after the war, turned his back upon accumulation of riches and spent his talent in the service of man. In so doing he has gained an immortal name.

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Promotion for Transkei officials.

The Transkei has heard good news, says *The Territorial News* in a recent issue. The appointment of Mr. Gordon Mears to the post of Under Secretary of Native Affairs, is a great compliment to a Transkeian and to the Transkei. His understanding of the needs of the Transkei Natives will stand him in good stead, and more so, during the difficult post-war period. We wish him every success in his difficult tasks. In Mr. V. M. de Villiers the Transkei will have a Chief Magistrate with a thorough grasp of his duties. His years as Treasurer to the General Council, Magistrate of Umtata and acting Chief Magistrate fit him admirably for the position. Lieut-Col. R. Fyfe King, a former Chief Magistrate, has also been honoured with a unique and difficult task, "to investigate and report upon the best form of staff organisation for the non-European members of the railway service, in order to ensure that their views on all matters affecting their well-being as railway workers may be properly represented."

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A Travesty of Justice.

The Rector of Christ Church, Hillbrow, the Rev. Norman Bennet, referred in his sermon on Sunday, January 24th, to recent sentences in the Juvenile Court, Pretoria, says a S.A.P.A. message sent from Johannesburg. He said:—"The total lack of restraint on the part of two schoolboys and a young soldier, culminating in the deaths of two defenceless Natives, and the sentences of ten cuts with a light cane each, cannot fail to rouse a spirit of indignation in the minds of all justice-loving citizens. Anything more calculated to arouse a sense of injustice among the Native population it would be hard to conceive, and it is tragic at a time when consideration for the Native is so much to the fore that such a travesty of justice should occur. To Christian churches, where mission work among the Natives is such a prominent feature in church life, the challenge is a very real one, emphasising as it does the state of lawlessness which exists in European homes, and which argues a particular lack of Christianity on the part of individuals."

It was encouraging to see this protest by the Rev. Norman Bennet appear in our newspapers very soon after the verdicts in question were pronounced. We are not among those who cry out for vindictive punishments but we read the press reports of these two cases, and more especially the one in which a young soldier was convicted, with a feeling of nausea. The punishments in no way seemed to fit the crimes. Whatever observations the magistrate may have made in support of his sentences did not appear in our daily paper, which circulates extensively in Native areas. If judged from the point of view of race relationships, which many people believe are more important than everything else in South Africa, then not only the crimes but the sentences leave Africans much to forgive. But they should not be required to forgive in this outstanding way.

The Prime Minister and the Christian Council

ON January 13th members of the Christian Council Emergency Committee, together with representatives of the Executive, met the Prime Minister of the Union, Field-Marshal the Rt. Hon. J. C. Smuts, in his office in Cape Town. The deputation was led by the President of the Council, the Rev. A. A. Wellington. Other members were His Grace the Archbishop of Cape Town, Advocate Douglas Buchanan, K.C., the Rev. Dr. H. Gow, the Rev. Dr. R. H. W. Shepherd, Mr. A. M. Lamer, the Rev. Fr. McCann of the Roman Catholic Church, and the Rev. E. W. Grant, Secretary of the Christian Council. His Grace the Archbishop of Cape Town thanked the Prime Minister for receiving the deputation, and went on to say:

"The Fort Hare Conference was held at that centre, not primarily because problems concerning the Native races were to figure prominently on the programme. The chief intention was to discover what concerns should chiefly engage the attention of those who were eager to see a New Order that should be Christian, and what the contribution of that reconstruction of Society Christian people as such had to make.

"Almost at once the Home came into prominence in our discussions. Senator Brookes maintained that the Home is the pattern Society should follow, and he arrested our thought when he shewed that in a united family it was not wage earning capacity that was the criterion of respect and attention. Then Miss Janisch presented some startling statistics and figures concerning the homes of urbanized natives; and some of us who had been to some of the sessions of the Social Survey Conference held in Cape Town in January last knew what could be said of poverty in the families of the Coloured people. Thus it came out that although we tried to give attention to many problems of social reform—discussing the Social Security side and such matters—we were irresistibly drawn to the needs of the Non-European peoples as the most urgent and pressing for action. In all that we were encouraged, and, by the remembrance of your own words in Cape Town. We saw that the depression of these peoples not only shames us but affects our whole life adversely. It lowers our general level of moral standards. We realized, and dared to introduce into one of our findings your own words to the effect that the population of South Africa is not two million but ten million; and that the Coloured two must help the less fortunate eight million.

"In all this the Churches have their specific task. Many of the findings make clear what that is: the establishment of personal relations; the formation of study groups; the promotion of goodwill as well as those works of mercy of which this country has reason to be proud, and those sorts of education which are so greatly valued.

But in many ways the task is too great for the Churches alone. They can do much to educate public opinion; but we believe that to overcome successfully the resistance of inertia, prejudice and vested interests we need the assurance that the State is concerned with these things. We can do what in us lies to back up and support the State. But the State can do what we cannot by wise and progressive legislation, or even by a declared policy of such legislation.

"We have all been moved by the terms of the Atlantic Charter. We desire to see it really implemented here as elsewhere. Clearly the action of the State is essential.

"We have no doubt, Sir, from your own utterances that you are wholly sympathetic with such ideals. We are here, Sir, partly to offer you all the backing that we can; partly to beg you to let the Nation know what your policy, perhaps a long term policy, but a considered policy from which you will not swerve, is on these matters.

"We are here also because we believe that the matter is very urgent. If at this point I may speak personally, I should say that in the short time that I have lived in South Africa I have seen a growing impatience or a deepening despair.

"Or again when one notes the improved physique of the men who have joined up in the Cape Coloured Corps or the smartness of the Natives who guard airports; still more when one reads what work these men have put in at the front, one asks tremblingly what are they to return to? To the old depressed state or to a new life of hope and opportunity?

"These considerations became crystallized in our minds along three particular lines. Two of them we mentioned in the letter begging for this interview; the third has only arisen since then.

"The first concerns Malnutrition. We understand that Government is contemplating action on this matter. We desire to urge that the need for action is most pressing among the non-Europeans.

"Admiral Sir Campbell Tait on December 26th inspected some 1,000 lads of the Church Lads Brigade; all of them Coloured lads of families wishing the boys to grow up respectable and well behaved, all connected with some religious organization. He subsequently wrote to me to say how profound was his distress and horror at their lack of physique. He said that he had never seen the like except in China. We know that 50% of the Coloured people in Cape Town live below the Poverty Datum line.

"Not less distressing is the prevalence of disease among the Natives. Tuberculosis, typhus and syphilis are becoming menaces to the whole population.

"The second point is that of Representation in Parliament. We are of course thankful that the representatives of the Natives in this Province are so worthy of the great trust that they discharge. But it is, we submit, ridiculously inadequate; and such joint councils and assemblies as have been set up where Native opinion may be expressed do not sufficiently replace real representation in the councils of the Nation. Even if the representatives they have speak never so persuasively, what, in the technique of politics, can three persons effect?

"We believe that this is entering like iron into the soul of the non-European people, and they are in acute danger of being misled by irresponsible people who play upon their grievances and make the most fantastic promises.

"We know that reform in this matter must be slow. Great reforms must be slow. What we would welcome would be some clear declaration that Government means to tackle this knotty problem. Such an assurance would go a long way to allay the suspicions and fears of these unhappy people.

"The third point is briefly this.

"Since our letter to you of the 25th August 1942, the relationship between African Natives and White South Africa has retrogressed; possibly the largest single contributing cause being the announcement, within the last two months, by the Minister of Labour that the Industrial Conciliation Act would not be amended at present.

"This, Sir, is in spite of your promise to amend that Act this next Session, and so place African employees on the same basis as other employees. This promise was conveyed to the Parliamentary representatives of the Africans during last Session through the Minister of Native Affairs and later by the Secretary of Native Affairs, and was passed on to the Natives throughout the Union, stimulating new hope in the African people.

"We urge the fulfilment of your promise this Session, both as an act of good faith and as an act of justice.

"On these three points, Sir, we would concentrate in an earnest appeal that even in the midst of the anxieties and overmastering business of War the Government, which we sincerely rejoice to see in your hands, Sir, would give the Nation a clear declaration of its determination to promote a policy of humane justice to the less fortunate millions in the population of our country."

THE PRIME MINISTER'S STATEMENT

The Prime Minister said that he was very glad to meet this Deputation from the Churches and other representative bodies.

"I am very glad to have listened to this impressive statement by the Archbishop. The points you are urging are very far-reaching and very important. Nobody is more impressed with the state of affairs in this country, the stage we have reached in our national development, and the problems now crowding in upon us at the most inconvenient time (we are not consulted about the timetable in these matters)—nobody can be more impressed than myself and my colleagues of the importance of these matters. I am most willing to listen to representations from you and other bodies who are to see me on these difficult questions. They come up in a heap. No doubt some of them have to be dealt with. I do feel that we have reached a stage when things will have to be done in this country which people have not faced before. At the same time we have to keep all the facts well in view. We may, in our anxiety to do the right thing, create more trouble in another direction than we are in a position to face to-day.

"You have singled out three of these particular problems. There are many of them besides. There is to-day a wave of public opinion all over the world in civilised countries in favour of what is called security in a very insecure world. As the world becomes more insecure we concentrate on security. That is one of the issues that call for very grave attention. Again, the low level of large sections of our people living on standards which might have been tolerated in a former society, but which cannot be tolerated in an industrialised society, calls for attention. You have mentioned malnutrition. There is education, there is housing, there is the general physical condition of our population. Some of you may have seen the statement made by Dr. Gluckman which appears in the papers this morning—a very alarming statement. Malnutrition is not worse than these other things. Public

health is probably worse. Disease is the gravest problem we have on this continent. The gospel of health of body as well as of soul, if I may mention it, is probably the gravest problem before our civilisation.

"Housing, malnutrition, under-feeding, these are grave matters. We, as you know, were aware that this problem was coming to the fore and assuming large dimensions especially in view of our somewhat unusual conditions in South Africa. Therefore we appointed a Council to deal with this question—the feeding of the people. That body is a permanent Council. It is tackling its work very seriously. It is exploring ways by which we can meet the situation. This is not merely a physical question; the question of health and of feeding has very wide economic repercussions and it requires an adjustment of our economics to deal with this matter. So far we have tried to scrape along with subsidies for exports and such like. These expedients seem to be coming to an end. They do not suit our country. The Council is at work but it is a wide thing. It is a question of the whole economic structure. We have tackled the supply of milk to school children. But it probably requires much more as it affects the whole economic and agricultural situation. The Government looks upon this as a serious affair and a light dawn and occasion can be created, this is one of the matters we want to tackle, not by itself but in conjunction with others. Malnutrition, housing, health, these are the three things that are fundamental for the physical standards of this country. They all have to be tackled. One is appalled by the problems that will arise, but we are here to do our job to the best of our ability and I can only say that I and my colleagues are imbued with the desire to do justly. We intend to do our best in the worst conditions of to-day.

"Your second point is representation in Parliament. This is a very difficult matter. I have been trying to get away from politics. You may remember my statement last year in this city. The political road in this country is strewn with so much prejudice and difficulty that when you look to the future it appals you, and when you talk about parliamentary representation you are up against tremendous snags. I would like to search for some other way out. Justice will have to be done to the underdog in this country. If Parliamentary representation does not prove feasible we can perhaps devise other means. Justice will have to be done. I am not a Bolshevik or a Fascist, but I think it will be possible to open the door to bring alleviation. Mr. Buchanan, you know that you come up against impossible snags as soon as you get on to the political terrain. You get away from the merits at once. It becomes a battleground where justice cannot be done. You fight a political battle instead of a social battle. We must seek to find ways of doing justice. We Europeans have a tremendous duty thrust on us vis-a-vis the African community. Justice must be done and if it cannot be done in one way it must be in another. I am rather doubtful about anything in the Parliamentary direction. I don't despair of malnutrition and such-like things, but here you come on the rock on which so many founder.

"Your third point is the recognition of Native trade unions. This is a question we are busy with. It has been delayed, but we are considering in what way this can be done. Things are inconvenient just now. There is a wave of unrest in this country. One thing is that Com-

munistic influence is at work in our land on a fairly large scale. Many people are impressed with the danger of putting something in the hands of Africans which will be abused by other people. I say so with full knowledge of the facts. If one could form Native trade unions along sound lines I think that would be one of the best steps forward. I would favour it and accept it with both hands. If one could devise safeguards so as to ensure that these people do not pass over into the hands of others and find their condition much worse after so-called rights have been given to them, this would be desirable. I am sure that something will have to be done. We cannot sit tight and merely use force against our Africans, and we are exploring how we can meet their case. Just at this moment things have become more difficult and in future they may become still more difficult. I am anxious that we should do what is fair and just and my colleagues have the same outlook, and the whole matter is under consideration.

"You may say that what I have said is unsatisfactory in view of the strong case you have made out, and which actually exists. My answer may seem rather non-committal, but in some way you must accept the will for the deed. The goodwill is there. Sympathy with the African people committed to our charge is great and growing. The deed may not follow immediately, but we shall have to see whether we can approximate to something that will ease the public conscience. It has become a matter of conscience. I hope we shall always have the help of the churches. The more I have seen of this world and of conditions in South Africa and the outlook of our Native peoples the more profoundly I am convinced that the Christian solution is the most helpful one. It is the simplest and goes deepest and will probably be far more effective than the highfalutin things which are being

palmed off on the world. I therefore welcome your co-operation very sincerely. The Churches must help me in this matter. Do not think that representations coming from you will be resented. The African Native is naturally religious. You may call it witchcraft or magic, but it is something that goes to the roots of their religious past. There you are almost on common ground with him. Where you can help in that respect I shall welcome it. Your advice will always be welcomed and attended to by the Government.

"Some things can be done at one time, at another time they cannot be done. Sometimes big things are easy. Then again you enter the doldrums. You are in stagnation; you pass through the night. Afterwards once more the light shines and the clouds break. We must beat that in mind and not try to do the impossible at the most inconvenient time. You have the assurance of the Government's goodwill. If we fail then the European experiment on this continent will fail. So we have a pretty stiff mandate before us."

The Rev. A. A. Wellington, in closing, said on behalf of the deputation, how grateful they were for the Prime Minister's sympathetic reception, and declared:

"You have, Sir, the Christian Churches behind you and the prayers of the Churches for your personal health and great leadership. We are indeed deeply indebted to you for receiving us this morning. We have come in order to give you that assurance, and in order that you may discover what is so fully on our hearts. We do represent a very large body of Christian opinion in this country. We are profoundly grateful to you for the reply you have given. We would have valued an assurance that these matters would be dealt with in the coming session. But we recognise the difficulties under which you labour."

Africans in the Army

AN ARMY CHAPLAIN'S TESTIMONY

HAVING just returned from six months on service as a Chaplain to the forces in East Africa and Madagascar I may be permitted to pay tribute to the thousands of Africans in that command. They come from the Union, the Rhodesias, Nyasaland, Tanganyika, Kenya, and Uganda; and they offer as many types as are to be found among their European fellow soldiers.

Africans have definitely established their worth in the army—as soldiers, transport drivers, mechanics, and labourers. I came into contact with them in all these capacities and a more cheerful lot I could not wish to meet anywhere. My admiration grew with each new contact. I've watched them set off on a cold, wet morning, with their packs on their backs, singing as they trudged along with their great muscles rippling under their dark skins. And I have watched them return in the evening after a thirty mile route march—still singing. Northern Rhodesians especially are grand singers.

Their exploits as transport drivers would need the pen of a poet to do justice to them. It is true that they are rough drivers on the whole, but they seem to be tireless. One Brigadier spoke to me in glowing terms of their power at the wheel: he could not extol enough their ceaseless

efforts with two ton and three ton trucks. In these days of mechanised armies transport drivers are of tremendous importance. Our Africans are apt also as mechanics.

But it is perhaps as fighting men that they have won fame. They take drill and discipline very seriously with the result that they do make a fine appearance as a regiment. It is commonly admitted that they stole the honours at the ceremonial parades in Madagascar. And I remember watching a company of them marching to church in Fianarantsoa two days after the town fell; with chests well out, head high, and Bible and hymn book in packet, they made a fine appearance as they swung along the cobbled street. And as sentries they are masters. Twice I nearly paid with my life for forgetting that sentries existed. Coming out of camp in the dark a black figure—fierce and set—would thrust a bayonet right into the car window. It was rather alarming at first; but one learned to look out for them and be ready with the necessary answer to their challenge.

It did my heart good to hear young Rhodesians and South Africans speak with real pride of the courage and worth of the Africans under them. Well do I recall one evening especially listening to two young Captains speak

of their men : it was in a camp down in the heart of Madagascar. One action had stood out in their minds and they recounted it to me. In a certain engagement the European personnel of the company had been put out of action by the enemy ; so the African C.S.M. rallying the men led them in and blotted out the enemy post. For that very gallant deed the C.S.M. received the D.C.M. And rightly.

These same two Captains told me how their own outlook on Africans had undergone a radical change as the result of their time in an African Regiment ; and they left me with the impression that after the war they would take a different view of African problems as a result of their

experience. Furthermore South Africans have been undergoing something of the same sea change in their attitude to their Black fellow countrymen. I have seen Union soldiers very sheepishly handing out cigarettes to Africans ; but to me that was symbolic of a real transformation.

I feel sure that this changed outlook will last on after the war and prove to be a real factor in post-war reconstruction especially as it affects the African section of the community. We may expect a more liberal and progressive outlook among Europeans.

J. KENNEDY GRANT.

Principles of Religious Education

ADDRESS TO CISKEI MISSIONARY COUNCIL

By Sister Frances Mary, C.R.

WE are all groping after some new knowledge of the psychology and pedagogy of religion. At the moment, it appears, there are no experts. We still need research, actual practical investigation, by trained investigators of both spiritual and psychological qualifications, before we can speak authoritatively on the processes and results of religious training, in its application to any age group, class or race. We need a Cyril Burt in this field, who will collect actual data under scientific conditions, using control groups, for example. There have been many musical geniuses at different points in history, but their existence has not necessarily been any guide to an inspired pedagogy for mass musical education in our democratic primary education systems ; so too there have been many great saints throughout the ages who have known God and given us knowledge of Him, but they have not necessarily claimed insight into developmental religious training. In most arts, first-rate performance and first-rate teaching are mutually exclusive, for both are tasks for specialists.

The world seems to be awakening through this war to the lag in our religious pedagogy. Secular education (so-called) has advanced by leaps and bounds, theoretically and experimentally at least, but religious education is for the most part as stagnant in theory as in practice.

Even its aim is not clear to most educators ; and in all education the incentive of a clearly apprehended and immediately appreciable aim is of primary importance. We all know personally many Winston Churchills who could not succeed at school because there seemed to them no point in the curriculum provided, but who could afterwards grasp new knowledge with avidity in actual life situations ; the truth is being daily demonstrated in the air-schools, and we find that intelligence beyond our dreams is there when the desire is ; but we could not tap it in school by our dull, fumbling methods, as ineffective and laggardly as they were aimless.

It should not be difficult for the greater aim of all our religious activity—in Jeremiah's words, "To find God and be found of Him"—to be brought within the ambit of practical living for the youngest and crudest, as God meant it to be when He became Incarnate. For the corollary which requires us to bring every soul into His Kingdom of love, joy, and peace, works concentrically from our

own centre, and there is none without a personal circle, however circumscribed it may be.

You have asked me to speak only of *principles*. It will therefore be understood that the points which follow refer to religious education in the widest possible sense, inside and outside institutions—to training in worship, Biblical and doctrinal knowledge, and personal dedication, and you are well aware that I have no authority to speak especially on missionary education, but refer to principles applicable irrespective of race and colour.

I propose to base my points on a series of age-old contrasts, giving thesis and antithesis, and attempting to suggest a synthesis.

Actually I start with the balance between *synthesis and analysis*, passing on to those between *authority and experience*, with the corollary of restraint and release ; *security and adventure* with corresponding needs of dependence and achievement, inner development and outer stimulation ; as an individual and in society.

(1) a. *Synthesis*.

If religion is to be sincere it must represent a totality of experience, complete in every phase of life's need, and completely embracing every aspect of life as we know it ; it must be the focal point of all our living, and not one of half-a-dozen warring philosophies jostling one another for a place in our consciousness without even making explicit their essential incompatibilities. Probably most of us read that significant book, *Black Hamlet*, when it came out some years ago, and were startled by the odd patch of Christian doctrine and practice precariously set upon the deeper strata of tribal belief. I remember some fourteen years ago going to a camp with some African Wayfarer Guides, the central feature of which was a Camp Fire around a huge wood-pile ; the girls wildly leapt and danced, with a weird pagan light in their eyes, whirling nearer and nearer to the fire, transformed as it seemed across the barrier of a civilization ; my companion, who was an old hand, assured me that they would easily return to discipline when the time came, and sure enough we presently held Compline around the dying embers, and they sang from memory with their usual harmony and devoutness, passing from one "configuration" of life and conduct to another with apparent ease—but surely with no little danger.

The rural African is of all beings one of the most simply and completely integrated. His whole life and setting is one piece, and while tribal education holds, there is but the formula of discipline. In the best Infant Schools on missions one sees this wholeness still; not long ago I watched an Infant class at a Native Institution doing rhythmic songs and dances, and thought I had never seen such complete abandonment and unity of consciousness (with its correlative absence of self-consciousness) as in a small girl executing some sort of adapted nursery-rhyme or folk-song under (of course) an African teacher; it would probably be hard to come by it in any European five-year-old. But alas, do what we may, it cannot last; rival creeds, interests, attention, environments and codes are even more disastrous to the simple integration of the African than to the already complex diversity of the European's mentality, with this difference, that whereas the latter has become largely impervious to his inner contradictions, the African has to erect stronger water-tight compartments that he may live more securely in one at a time. We run the risk of producing dissociation of personality in all degrees up to full-blown dementia praecox. And, theologically speaking, there must be as many gods as selves.

I have heard anthropologists say that primitive racial unity has to be split into individualism before it can be self-consciously re-created into national unity, sensitive so to individual rights. Perhaps a similar cycle has to be completed by the individual, who loses his primitive unity in the process of his manifold development, but must subsequently re-unite his personality under one dominant sentiment if he is ever to re-capture clear direction. The trouble is that many European workers, even of definite Christian profession, have hardly accomplished this integration in themselves. The older generation of missionaries were more unified, if only by reason of the clearer distinction of their time between the world and the Kingdom of God, which made it natural for a man who had chosen the latter to be expected to confine himself to his choice, even by the world—a simpler world, too, in those days of lesser knowledge and conquest. But now when the guileless African introduces the old-fashioned phrases of piety into his correspondence, he is laughed at even by his Christian teachers—partly because they regard it as "not done," partly because they expect the examiner will. What are the practical implications of all this? It is easy to say, to be consistent, but difficult to do, with worldliness rivalling us in the attraction of youth to secular educational alternatives. We can however try to see that our curriculum is not self-contradictory and that a religious interpretation is implicit in all its branches; and that the extra-mural activities, the personal life are basically Christian. Further we can perhaps secure some overlap which will make the implicit connections explicit to those who think a little; thus religion can be given its due in music, speech, art and handwork, and in the geographical and historical account of mankind; and all these subjects can be given their bearings in the periods of religious instruction.

It is therefore of no little importance that there should be an overlap of teaching personnel; that those who teach religion should be known in other contexts of living and knowledge, and that teachers of so-called secular subjects should share in religious activities. Above all, a natural, religious freedom of speech is important. These require-

ments are not so easily met with in modern young teachers; but I sometimes think missionaries would be better employed in inspiring them to equip themselves by arranging study groups for them, than by teaching Scripture instead of them.

One simple precaution lies within the reach of all. We can try not to teach facts and stories for which we can advance no practical bearings. We are trying to discard useless lumber in arithmetic, for instance, but the abandoned farthing now haunts the African child from disused European text-books. It is characteristic of a simple unified psyche that thought and action should be one; yet we often teach things which we should be horrified to see taken literally and acted upon; and so we introduce the dual habit of mind, so common to the White man. Generally, however, we bridge the gulf by introducing a mark or examination to give point and purpose to this mental lumber. It is good to know Bible stories, even Old Testament stories, but we should not regard them merely as the conventional outfit of an instructed Christian but as a link in the record of God's revelation and man's response, and only so justified as part of the religious instruction.

* * * *

(1) *b.* So much for *synthesis*. But our discussion has shown the inevitability of *analysis* in the formation of a wider synthesis of more complex elements, such as characterize our times.

Every subject which has claimed a serious place in the modern curriculum has had to submit itself to searching investigation both in content and method; it can never be taught as a vague totality. I think of a very ardent teacher of music who was wont to declaim on the beauty and importance of music, illustrating by general examples, and to deplore when her audience, at first eager but presently frustrated to the point of tedium, showed signs of growing resistance, that there were so few capable, like herself, of appreciating true culture; and of another who, dealing with some particular point of form, could stimulate a growing enthusiasm as her audience were carried along to active recognition of a melody transferring from treble to bass and back again, inverting and varying. After years I have some clear impression of the latter, kept fresh by my subsequent efforts at application, and a blurred and resentful memory of the former's condescending exhortations. Yet many religious teachers—and preachers—resemble the former. Always playing on the whole Faith (as they suppose it), and blaming their befuddled congregations for apathy to a demand at no point made specific, they induce a negative atmosphere from which they can only retreat into a lonely martyrdom, as self-righteous as it is unnecessary. But Christian practice involves a great variety of spiritual modes and exercises, which can easily be detached for practice purposes, so long as their essential interrelation is not lost sight of and is given regular expression in total performances. Religion is not always contrition, nor always praise or thanksgiving; but each in turn can be studied and exercised, as can the quiet waiting on the Holy Spirit, the gaze at the Cross, the exultant awareness of the Ascended Lord. I tread warily on difficult ground when I suggest that spiritual contact (with man and with God) might be more studied than it is, the conditions for its apprehension analysed, and specific help given in its exercise. If we could penetrate deeply enough

to this unity of the human spirit with the Divine, the interfusion expressed in the parable of the Vine, underlying all intercessory prayer and all worship, we should wrest the secret of all spiritual life in God, and we should have a new understanding of prayer and its power, and maybe of how to train a new generation to practise it, and to strive to enlarge the Kingdom of love, joy and peace.

(2) This brings us to the question of *experience*, as distinct from *authority*. Advanced pedagogy is here and there producing miracles by new methods which develop creative expression. We see it in child art, handwork and music, in writing, and also in discipline and management. The child is given the incentive to experience and discover, and the technique only as he demands it in his endeavour to create; in this way deep things of the Unconscious are unlocked, and yield their treasures; the child does not imitate the great Masters, but he shares their experience of creativeness in the formation of his immature masterpiece. But in religion, perhaps more than in any other subject we are afraid of this, and lean especially to Authority. The child must take over adult conceptions, and, if the ideas are beyond him, he must perforce commit the formulæ to memory. Such at any rate has been our custom in the past. But it has less hope of even nominal success now than then. Watch children in school; they no longer seem to want to sit and receive from an adult; maybe their greater freedom in the home, their access to objective means of knowledge, books and films, has spoilt them for spoon-feeding by the teacher. Unless she has the tongue of an archangel, European children, at any rate, fidget, argue, become contra-suggestible, and offer every show of resistance. But once they can work themselves, become self-active, a new absorption shows itself. We must keep this in mind when we think Scripture can be taught by herding masses of children into a room or building, without Bibles or note-books, and keeping them passive while we expound for half-an-hour or so. True the danger of heresy and false spirituality—of fancy religions—is not negligible, as history shows, but maybe revolt against authority has been more responsible for these than stimulation to first-hand experience. By all means let us guide children—indeed such methods demand greater conviction and poise than do the dogmatic—but let us lead the child to a dynamic faith through his own active efforts.

One great difficulty is the coupling in the child's mind of the authoritative approach with the forces of repression. In the early stages, he lives, Freud tells us, on the Pleasure Principle, and only gradually can he become weaned to the Reality Principle, when he ceases to be his own centre and begins to adjust his life to the world around, and to form an ego-ideal which tries to hold the childish Pleasure Principle in check. In other words he has to awaken from the world of play to the world of work and life's demand. Too rude an awakening may either drive him back into irresponsible selfishness and phantasy, or make him hard and disillusioned (hard-boiled as we say). An adult can of course speed up such a process by fear—whether of the rod or of a vengeful God, two short-cuts which may have long consequences. God becomes then policeman, punisher, and censor; not the object of love, the cause of joy and happiness, but on the side which quenches all that; and so He is accepted or rejected with a gloomy resistance, all the more difficult to deal with because its

roots are largely unconscious. Religion has been made a premature agent for the production of good conduct, for the adult's benefit it seems, but God has ceased to be magnified as the Friend of Little Children. Better that the little child should have his own confused, unorthodox notions jostling with his mythical phantasies, yet endeared in his consciousness, till his growing experience disentangles the Divine Companion.

As he grows older, religion, once associated with conduct taboos and threats, becomes especially bound up in the prohibitions which surround the subject of sex. And I would here put in a plea for sex instruction, but kept separate from religion. An immense amount of emotional wastage is saved when sex is unveiled, scientifically considered, perversions dealt with or forestalled, and sane standards built up rationally. A missionary once told me how she instructed some adolescent African girls in the chapel, and praised their devout attitude, their drooping heads. To me this is just the association one wants to avoid, as it involves religion in a number of mixed emotions of sexual origin, and moreover represents it as biologically repressive, as well as running the risk of enhancing the attraction of forbidden fruit. I would rather connect sex with biology and hygiene, with as little emotional context as possible—though its management will naturally call for religious consideration in its right place. Only thorough knowledge can safeguard a child against wrong talk and influence, and it cannot be left to chance. Where instruction has been given, there is a new release, openness and freedom from fear and secrecy. Religion must always be the instrument of the more abundant life—regulating but not maiming.

(3) For the child needs both *Security* and *Adventure*, in the rhythm of life. God has to be presented at first as the all-sustaining Providence, the protecting Father, and Christ as the Companion Elder Brother, while angels guard the child from the daily and hourly risks. It is one of the greatest indictments of economic insecurity that it robs growing souls of the Faith God would give them. Later as the child is called upon to venture further into the untried world of reality, he still needs the security of God's protecting Hand, which should give him courage to adventure further and to trust himself to life, just as his mother's arm held out gives him courage to venture the first halting steps. A sense of dependence gives him both humility and confidence, and from this safe anchorage he can go forth to achieve in God's Service, and to play a significant part in the Christian family.

That is why love must have greater potency than fear in his spiritual life. Fear drives the psyche inward, love draws it outwards and expands it. Thousands of human spirits are living half submerged because no one has cared to draw them out by the contact of his own spirit in love, nor to relate them to the magnetic quality of God's love which can expand them like flowers in sunshine. Growth from within is an inherent law of God, but growth is a response to congenial stimulation.

In other words spiritual life is not a solitary affair. It must grow up in a society. Our religion, if it is to be released, free from false shame and emotion, wholesome, intellectually accepted, and practically regarded, must be social. We must be able to share it, for there is no such thing as a private religion. Yet unless it is also deeply personal, developed in the stillness, there will be nothing

worth sharing. It is good to bring children up to share from the start—by group work, discussion, projects; where the atmosphere is right and children pool their findings and even their experience, they may learn far more from one another than from the teacher. Let such interchange arise naturally, rather than as an act of piety. And let it lead on to witness to the brethren, younger children or to pagan people, so that the thrill of bringing others to Christ strengthens and deepens Faith. Let results of prayer be simply discussed.

Somehow we have got to apply the principles of the new education to religious training. Just as art, speech, music have been made available for the masses by new techniques which bring out creative energy, and produce surprising results which we should never formerly have accredited to children under the old rule-of-thumb instructions, so now we must learn to teach them how to see the Vision of God, not merely how to repeat a catechism by rote, nor to answer questions on the tribes and kings of Israel. Some one has got to explore the psychology of a first-hand religious approach, and then analyse it and evolve a new pedagogy whereby children can be led to seek a direct approach to God. They have no time nowadays for second-hand teaching. First however there must be teachers of vision and sympathy, who have pegged out the ground, but with no preconceived theories about children's responses. They must have learnt to distinguish between emotionalism and the action of Divine Grace, and to have shed all such false associations and

consequent embarrassments. Secondly they must have faith in the normal endowment—with its sub- and super-normal extremes—of children in spiritual gifts. We can probably all remember periods of wistful longing in our childhood, intensified again in adolescence, when our restless desire could find no satisfaction from God or man and ran the risk of being confused with mere emotion, or running into it. Materialists are doubtless largely the product of frustrated spiritual desire. But this if trained and directed might surely bring our world in the next generation to the presence of God. Wireless is a heartening analogy. We never knew what was there to be picked up until receivers were invented; and so spiritually we have to forge the receivers which can unlock an objective world of spiritual activity, and bring us to the Source of all power.

We must ourselves become as little children to understand the heart of a little child. We need to be so sincere that the child is confident of us; and we may easily learn much from him, for spiritual apprehension is natural to him. There is no place for our condescension.

Before any new age of the spirit can dawn, man needs to resolve the false distinction between worship and service, so that conscious surface activities such as we call work may not stultify or compensate for the deeper movement of the spirit drawing its roots from the depth of the Unconscious. Thus a union will be reborn, and our Machine Age will give place to an Age of new spiritual apprehension.

Christian Reconstruction

UNDER the above title the *Sunday School Advancer*, the official bulletin of the South African National Sunday School Association, had in its December issue the following article:

"Some high ideals for our national life were set in the findings of the Christian Council conference on Christian Reconstruction held at Fort Hare in July. Their real value lies, of course, in the extent to which they can be, and will be, translated into action.

"It was perhaps unfortunate that this unique conference of Christian leaders, representative of the Churches, applied itself mainly to social and economic questions over which the Churches have little control. One would like to know what the conference's pronouncements would be in regard to the moral and spiritual problems of to-day which, after all, underlie the social, racial and economic, and are more directly the concern of the Churches. The growing indifference to the claims of God, and the lowering of moral standards, are creating evils that challenge the very existence of the Churches and jeopardise our national future. Unless they are dealt with, and dealt with effectively, better social and economic conditions will not avail to reconstruct society on Christian lines.

"We were disappointed at the apparent absence of any consideration being given to the Sunday School, or what it stands for, namely, the Christian religious training of the coming generation.

"In saying that 'The race moves forward on the feet of little children' Herbert Hoover voiced a truth which every thinking person realises. Nazism, however, goes further, it capitalises that truth. Exploiting the potentialities of childhood, German children are indoctrinated with the tenets of Nazism from their earliest years. As a result, one of the greatest post-war problems will be how to deal with a nation with fixed ideas that might be right, and understanding no argument but that of force.

"We fail just there. While we are formulating findings and principles a new generation is growing up, which, lacking the spiritual background that even its parents had, will present a greater problem to the Christian leaders of to-morrow. That

to-morrow is with us now in the children who are both reachable and teachable. They are plastic to-day. Are we going to perpetuate our mistake of neglecting them in the formative years and trust to reforming them later on?

"If the combined wisdom of the Churches could formulate and work out a long term plan, say ten years, to capture the nations' childhood for Christ, economic, social and racial problems would then be largely solved.

"This is what the Sunday School is trying to do, and with meagre support from Christian leaders it has accomplished great things. We could give facts and figures to show that within its own organisation, the Church has, in the Sunday School, the greatest potential for Christian reconstruction. Why not utilise it?

"As to what contribution we are prepared to make to Christian Reconstruction, we remind ourselves of the Association's Scriptural motto 'All thy children shall be taught of the Lord,' and reply in the words of a women's organisation that was asked the same question:

"We'll do what we are already doing—only we'll do it better."

To the above article, Dr. R. H. W. Shepherd sent the following reply, which the Secretary of the Sunday School Association declined to publish:

"In these days when it is vital that the Christian forces should be united it is distressing to find an article so censorious, so lacking in the charity that thinketh no evil, and so grossly unjust as that which figured on the front page of the December issue of the *Sunday School Advancer*, the official bulletin of the South African National Sunday School Association. Obviously the writer of it was not at the Christian Reconstruction Conference at Fort Hare in July, and yet without that first-hand and necessary knowledge and experience he essays to belittle its influence, to impugn the motives of its leaders, and even to question

their concern for the moral and spiritual problems of to-day. He declares that the Conference applied itself mainly to social and economic questions. "One would like to know," he avers, "what the conference's pronouncements would be in regard to the moral and spiritual problems of to-day." If one would like to know that, the fullest information is to hand in the published report which has made so extraordinary an impression that a new edition was called for within a few weeks, but the presumption is that this critic was not only not present at the Conference, but did not trouble to read, far less intelligently study, the report. What the Conference thought on the moral and spiritual problems of to-day is writ large from beginning to end of the report. In addition, the Conference was never out of touch with these things through acts that cannot be described adequately in printed words—through the prayer and study circles all over the land before the Conference met, through the opening service of worship and intercession, the daily services of Communion, the worship with which each session began, and the closing act of dedication, not to mention the spiritual fellowship which characterized the whole life of the Conference.

"The critic speaks of 'evils that challenge the very existence of the Churches and jeopardize our national future,' and he traces them to 'the growing indifference to the claims of God and the lowering of moral standards.' The Conference dealt with these very things, but, unlike the critic, took as proofs of their existence the prevailing race prejudice, the breakdown of the family, cruel economic restrictions, grinding poverty. If the Conference is charged with laying emphasis on these things and being concerned over these evils, it blithely pleads guilty. But it claims that in so doing it is but following the example of Him who told the story of the Good Samaritan, did more than any other for the sanctity and preservation of the family, spoke in language at white heat concerning those who robbed widows' houses, and pictured the eternal bliss of those who gave meat to the hungry, drink to the thirsty, and clothes to the naked.

"The critic expresses disappointment at 'the apparent absence of any consideration being given to the Sunday School, or what it stands for, namely, the Christian religious training of the coming generation.' He treats his readers to a disquisition about the importance of youth, mentions how Herbert Hoover is alive to youth's importance, as well as the Nazis and others. Then he goes on, 'We fail just here.' While we are formulating findings and principles a new generation is growing up, which, lacking the spiritual background that even its parents had, will present a greater problem to the Christian leaders of to-morrow. That to-morrow is with us now in the children who are both reachable and teachable. They are plastic to-day. Are we going to perpetuate our mistake of neglecting them in the formative years and trust to reforming them later on?' To whom is this admonition addressed? It can hardly be to the leaders of the Fort Hare Conference, for a glance at the programme shows that the last thing that can be charged to the men who were prominent in that Conference is that they are neglecting youth. There are various proofs of this, but we will take only one. Looking at the meetings in order, here is the list of principal speakers:

Rev. A. A. Wellington.

Principal of the Healdtown Missionary Institution, with between 1000 and 2000 young people in his care.

The Archbishop of Cape Town.

One of his chief duties is the moulding of young people at their most impressionable hour, that of confirmation.

Rev. E. Lynn Cragg.

Tutor of the theological students of the Methodist Church.

Senator E. H. Brookes.

Principal of Adams Missionary Institution.

Miss Miriam Janisch.

Her work under the Johannesburg Municipality is chiefly with women and children.

Rev. Seth Mokitimi.

Assistant at the Healdtown Missionary Institution.

Professor A. H. Murray.

Devoting his life to young people in Cape Town University.

Principal Alexander Kerr.

Head of the South African Native College, the most advanced Christian College for Bantu youth.

Professor H. P. Cruse.

Like Professor Murray, a Christian leader among youth.

Dr. R. H. W. Shepherd.

Principal of Lovedale Missionary Institution.

"It would be ludicrous were it not pathetic that such a body of men and women, who are giving fulltime service to the winning of youth for Christ and His Kingdom and training them in Christian service, should be told about the importance of youth and the dire results of neglecting them.

"We suggest that the National Sunday School Association can find much more profitable outlets for its efforts and much more seemly use for the reduced pages of its publications than the broadcasting of stuff so erroneous, so unchristian and so gratuitous."

We leave the matter to the judgment of our readers.

SOUTH AFRICAN NATIVE COLLEGE (University of South Africa)

We cordially congratulate the following candidates who have completed the requirements for the B.A. and B.Sc. degrees. Subjects passed with distinction, as major subjects, are shown in brackets.

B.A.: Arosi, Jackson Tinise

Boti, Coulter Brookes

Felix, Maxwell Vincent (English)

Hlatshaneni, Jameson

Liphuko, Benjamin Molife

Majiza, Hobart Houghton

Mamabolo, Dorah Agnes

Mamabolo, Geoffrey Gladwyn Isaac

Matthews, Elsa (English)

Mazwi, Charles Ian Buxton

Moerane, Renee Sake

Mofokeng, Sophonia Machabe (South Sotho)

Moodley, Doraisami Verdinal

Nakani, Hewitt Hubert

Olipphant, Mary Elizabeth

Phewa, Herbert Stanley

Ramagaga, Joel Alexander

Sobahle, Pryce Maxabisa Mkonde

Zeka, Jeremiah Dumakude

Zondie, Marnie John Patrick

B.Sc.: Bala, Hornabrook Pakamile

Choonoo, Dennis

Grebe, Anthony Xavier

Magooa, Abednego

Maku, Bryce Rosa

Ngqeleni, Davidson Beatty

Njoroge, Jonathan George

Phahle, Ambrose Moses (Physics, Mathematics)

The late Rev. Y. Mbali

By Rev. W. Mpamba

"They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

The guiding Providence of God.—At the time Mr. Yekelo Mbali was born his parents had lost three baby boys by death. This was such a bereavement to them that they decided to take Yekelo to his uncle (mother's brother) Yani residing at Burnshill Mission Station. For many years Burnshill had been the scene of the devoted evangelistic and pastoral labours of the Rev. James Laing. Its spiritual atmosphere was high, (despite back-sliding of certain members), flowing from the Missionary to elders, congregation, teachers and even school children. Mrs. Yani regarded the children as a sacred trust from God, and jealously brought them up in the nurture and fear of the Lord. The Rev. W. Stuart, seeing the hard circumstances the Yanis were in, offered to take one of the four children in the family. Mrs. Yani's unselfish disposition led her to give him Yekelo, however much she desired the position for her son Wilson or daughter Harriet. Thus Yekelo, the son of heathen parents—mother a heathen doctress—became the adopted son of the Rev. W. Stuart. G. H. Morrison says "there is something peculiar and distinctive in the divine handling of the human soul—personal and private." Yekelo's parents were not alone in the decision they arrived at about him, his guiding Providence was with them. One of the teachers at Burnshill in Yekelo's boyhood was Miss Nomfazwe Mtshemla and she conducted the Sabbath School also—Yekelo attended both. When Miss Mtshemla heard that Mr. Mbali was taking the theological course at Lovedale she said "*Ndiyambonga uYehova ngokuba exucile umtanda-so wam.*" Her secret prayers, that from her pupils there might be ministers of Christ whom she loved so dearly, became known then.

Some of his teachers at Lovedale were Dr. Roberts, Rev. W. J. B. Moir, D. D. Stormont and Dr. John Lennox—all of them eminent figures in the history of Lovedale. Mr. Mbali and three of his classmates passed the final teachers' course with honours. While at Lovedale he had the advantage of being an assistant librarian under Dr. W. G. Bennie, and this brought him in contact with European and distinguished African subscribers. His intelligence and courtesy were notable. Lovedale drew then as now students from all the tribes or races in South Africa and Mr. Mbali was deaf and blind to racialism during his whole educational and missionary careers—the man was genuinely friendly to all. On the occasion of his burial a representative of the Church of Scotland's Mission Council said of him "the European residents in the Nqamakwe Village regretted when Mr. Mbali left for Mount Ayliff. They said to him Mr. Mbali was a White man. This utterance came from the lips of these men and of different professions—a lawyer, a lorry driver and a trader."

He left Lovedale in 1895 and began work at Tsolo and Somerville as a probationer under Rev. D. L. Erskine, among the Mpondomises. Thereafter, whenever and wherever the Church required his services he loyally bound his work under the yoke of Christ. The church

records at Kidston, among the Tembus, at Pirie among the Gaikas, Johannesburg of motley gathering of all races, Stuartville among the Bapedis of the Zoutpansberg, Transvaal, Nqamakwe among the Fingoes and at Gillespie among the Xesibes, have his name. What other African minister has served the Church at so many mission stations as he? That he was industriously serviceable to the Church may be seen from the following facts. At Stuartville he gave the Elim doctor of the Swiss Mission at Elim immeasurable assistance in curing syphilis, a loathsome disease, as loathsome as leprosy. He posted the remedies, in parcels for individual patients, to Mr. Mbali for distribution. And when all paid for the medicine Mr. Mbali posted the money. The commodious church building at Stuartville was built and roofed by Mr. Mbali, the church building at Donhill was roofed by him at the request of the people who gave him £10 as a token of his services, but he returned £2 thanking them for the £10. In the Nqamakwe district he was chairman of the Farmers' Association and of the Co-operative Society—elected by people of all denominations and headmen. He lived his earthly life for the good of man and the glory of God. Mr. Mbali knew well that life, with its receptive and repellent faculties, had tremendous issues and demanded prayerful attention.

For three or more years the late Rev. Y. Mbali held the highest post (True Grand Templar) in the Temperance work in the territories of the Transkei. During his first moderatorial year of the Bantu Presbyterian Assembly he visited all the mission stations in the Union of South Africa. He was the only Moderator who did that. Yekelo Mbali rarely ever uttered a word, or performed a deed hastily, but all was done in time and well indeed.

The Bible.—When all the members of the Retreat at the Lovedale Bible School were asked how they read the Bible, Mr. Mbali's reply was "I pray before reading my Bible." He once said to a fellow minister "the Bible is a wonderful Book. There is nothing that affects man in this world which has not its corresponding word in the Bible." To him the Bible was the meeting place of God with Yekelo. He read it attentively to hear what God had to say to him each day. He gave his sermons thorough preparation. He never appeared before a congregation without notes in his hands. He was a fine thinker that sometimes his sermons were delivered in two parts.

The End.—He arrived in Umtata on Saturday afternoon seemingly well, but on Sunday morning he sent for the writer about 9 a.m. and told him that he had pains. He took him to the doctor there and then. The doctor saw no symptoms of immediate end, but at 9 p.m. he passed away on same day in the Umtata hospital.

As one lay on his back late in the afternoon of the next day there came the thought—Yekelo Mbali is gone and what is left to think upon about him? He took his *Daily Light* which had not been read that day, and there was among the portions of that day 28, September, 1942, these words—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." *Dan. 12 : 3.*

“High Incidence of Ill-Health Among Urban Natives”

REPORT OF COMMITTEE ON ECONOMIC CONDITION OF URBAN NATIVES. III.

“86. . . . The Committee has been gravely impressed by the evidence it has received of the high incidence of ill-health among urban Natives, of the inadequacy of the provision for dealing with declared disease and of the comparative neglect of measures to preserve health. . . .”

“87. . . . general and infantile mortality rates . . . are somewhere about three or four times as great as those for Europeans living in the same towns.”

“88. The social misery and economic wastage resulting from unhealthy living conditions and a high incidence of disease require no elaboration.”

INSANITATION.

“90. . . . The outstanding insanitary features of the majority of locations are bad housing, inadequate water supplies, insufficient or unhygienic latrine accommodation and unsatisfactory arrangements for the disposal of domestic wastes and for public cleansing generally.”

“92. Housing schemes for Natives have not kept pace with, much less overtaken, the growth of the permanently urbanised Native population.”

“94. . . . many of the houses being built for Natives under the Housing Acts, themselves primarily designed to prevent or eradicate slums, are from the first day of their occupation overcrowded and therefore slums as defined in the . . . Slums Act, and escape condemnation as such only by reason of the specific withdrawal of Native locations from the purview of the latter Act. The Committee regards this provision of the Slums Act as itself an example of the tendency towards the adoption of dual standards of public hygiene, which is incompatible with a scientific approach towards this subject. It cannot be accepted that the physiological requirements of Natives with regard to fresh air and ventilation are less than those of any other group of human beings . . . and overcrowding rather than poor construction of a house is a prime factor in the spread of tuberculosis and other droplet infections.”

“95. Under the Public Health Act, it is a ‘duty of all local authorities to prevent or remedy danger to health arising from unsuitable dwellings.’ The Committee recommends that this duty should be carried out adequately by all local authorities: and that those who fail should be subjected to those measures of coercion for which a far-seeing legislature has already made provision within the Public Health Act, the Housing Act and the Natives (Urban) Areas Act.”

“WATER SUPPLIES USUALLY VERY INADEQUATE.”

“96. . . . Water supplies are usually very inadequate. Even in locations where there is a piped supply, it is exceptional for water to be laid on to the individual houses. Water often has to be carried considerable distances from standpipes, which obviously does not favour the maintenance of high standards of domestic and personal cleanliness. . . .”

“97. . . . It is unreasonable to expect any people to keep their dwellings and their persons clean unless they are provided with reasonable facilities for so doing.”

SANITARY ARRANGEMENTS FALL FAR SHORT OF MINIMUM STANDARDS.

“99. Latrine accommodation in many locations falls far below minimum standards laid down in . . . the Slums Act. . . . The absence of household latrines necessitates the provision of those aesthetically repulsive and hygienically dangerous structures known as communal latrines. They are never (quoting from the . . . Slums Act) ‘accessible to all the occupants (of the dwellings served by them) with reasonable convenience,’ for example, at night, in wet weather, or during illness. . . . The Committee was able during inspections to compare the advantages of household latrines over communal latrines in the same location and also to observe the invariable filthiness of communal latrines where these alone were available for use by location residents. On the other hand household latrines even when imperfectly constructed were almost always found to be clean.

The Committee recommends the complete abandonment of the communal system of sanitation and its replacement by individual household latrines of hygienic construction.”

NO JUSTIFICATION FOR REFUSAL OF LOCAL AUTHORITIES TO SPEND MONEY UPON SANITATION OF LOCATIONS.

“102. . . . The individual Native householder is too poor to build a hygienic house and latrine, too poor to provide himself with proper storage receptacles for refuse and slops, too poor to meet economic charges for sanitary removal services. Collectively the Natives are too poor to provide these services even on a communal basis, which is another way of saying that their cost cannot be met from the Native Revenue Account alone. Hitherto the practical result of a strict adherence to the principle of fiscal segregation has been that adequate sanitary services for locations are not provided.”

“103. . . . in the Public Health Act, the duty laid upon a local authority to safeguard and promote the public health within the district under its jurisdiction is of universal applicability within that district. There is no justification in the Act for the refusal of local authorities to spend more upon the sanitation of locations than can be raised in revenue from the locations themselves; nor is this principle applied by local authorities to other poor areas or communities under their control.”

INADEQUACY OF PERSONAL CLOTHING AND BEDDING.

“106. In another direction poverty plays a part in the production of ill-health. It results in a lack of clothing and of bedding. It is by no means rare for the members of a family to be more numerous than the blankets it possesses. This encourages the unhealthy practice of sleeping partially or even fully dressed in daytime attire. Inadequacy of personal clothing and bedding leads to verminous conditions and to lowered resistance against disease, especially respiratory disease.”

URGENT RECOMMENDATIONS.

- "110. (1) Facilities for the training of Native nurses and midwives should be increased by every possible means. (2) A special course of training for Native health visitors (female) should be instituted and generally subsidised by the Government. (3) Improved facilities should be established for the training of Native males as sanitary inspectors, or preferably, for their training as urban Health Assistants, on the basis of a syllabus specially adapted to location health problems and approved by the Royal Sanitary Institute and the Public Health Department. . . . (4) All prospective social workers among Natives should be given thorough training in the fundamentals of hygiene.

(5) Special attention should be given by competent inspectors to the teaching of hygiene in Native teachers' training colleges and in Native schools."

"111. . . . The Committee recommends that there should be an expansion of hospital, dispensary and district nursing and midwifery services for urban Natives."

"125. It would be a difficult matter to stop the flow of labour from the tribal areas to the towns, especially during a period of industrial expansion; but it is urgently necessary that a much larger proportion of employed men should live within reach of their wives and families." (This is apropos of the prevalence of syphilis in urban areas).

N.M.

Coal Mining in Natal

THE following are brief extracts from newspaper reports of two court cases, both of which are now closed and can therefore be commented on. Such occurrences call for comment but there has been surprisingly little of in the Press since the verdicts were arrived at.

RIOTS, ASSAULTS, LONG HOURS, ETC.

The grievances of Natives employed at the Northfield Colliery, near Dundee, were discussed by Mr. Justice Brokensha when he gave judgment in mid-December in the case in which a number of Natives appeared on a charge of public violence arising out of riots at the colliery on September 27 and 28, according to a S.A.P.A. report. Seven of the accused Natives were found not guilty.

William Libali, who was described as "ringleader number one," and who had eight previous convictions, was sentenced to five years' hard labour, Samuel Mafukeni was sentenced to four years, two other Natives to three years, three Natives to two years each, 14 Natives to 12 months each and 16 Natives to 12 months each. Six months of the sentences of 12 months were suspended for one year in the case of each of the 16 Natives.

Reviewing the evidence, Mr. Justice Brokensha said: "Undoubtedly, the position was serious and alarming. The Natives were completely beside themselves, and had shots been fired by the police, there is little doubt that blood would have been shed on both sides.

"The evidence satisfies me that the mine labourers genuinely believed they had grievances.

"Mr. K. Kohl, Inspector of Native Labour, gave valuable evidence of complaints of assaults received from the Northfield Colliery, all of which appeared to be well founded, and of the investigation he held after the riots, in which he found the main causes of complaint to be assaults by Europeans on the Natives underground, harsh treatment by the mine police, who prevented labourers from going to the compound manager with their complaints, and overcharging by the trading store on the mine.

"In my opinion, there is also dissatisfaction with the food and sleeping quarters.

ASSAULTS ON NATIVES.

"Allegations of assaults were proved beyond doubt. Although the mine management disapproves of the assaults, discontent will remain while the assaults continue. The real difficulty seems to be the absence of facilities for complaints to reach the management, and in this respect I find allegation number two to be established.

"No evidence of overcharging for goods was brought by the Crown, but other aspects of the running of these stores call for comment.

"This store is one of several conducted by this company on Natal mines. The premium or rental paid was not stated, but judging by the volume of business done, it must be considerable.

"Evidence of the purchases of food by the labourers indicates that they find the mine rations insufficient.

"The rations comply with Government regulations, but vegetables and fruit are lacking. The main hardship seems

to be that the Natives are expected to subsist from 5 a.m. to 5 p.m. on only a billycan of marewe.

"In my opinion, it would benefit the mines themselves if they gave the labourers some amenities of life.

"I heard with amazement that blocks of cement are approved by the medical authorities as sleeping beds. My sympathies here are entirely with the Natives."

The judge found the complaints about wages unjustified. He said the Natives had undoubtedly been roused to anger by the unprovoked assault by the police induna, Tugane, on No. 10 accused on September 27.

NATIVE KICKED AND FELLED.

On January 12th, or less than a month after Mr. Justice Brokensha had passed judgment on the Native rioters at this Northfield Colliery, another case from the same mine was tried in the Dundee Magistrate's Court. According to a S.A.P.A. report:

Nicholaas Marthinus Dekker, a miner employed in the Northfield colliery, was sentenced to pay a fine of £25 or to serve two months in prison, for assaulting a Native, James Magomulu, underground.

He had two previous convictions for assault.

The fine was paid.

Sentencing Dekker, the magistrate, Mr. J. F. S. Hawtayne, said: "Not satisfied with striking the Native with a miner's lamp, thereby dislocating his shoulder and knocking him down, you also kicked him while he was lying on the ground.

"It seems you have a very bad temper.

"You know the trouble there was at the Northfield colliery recently and that one of the complaints made by the Natives was that they were assaulted underground by Europeans, and yet you make a most unprovoked assault on this Native. I take a very serious view of your action and have no hesitation in finding you guilty."

COMMENTS.

These brief extracts from reports of court cases connected with this Natal Colliery reveal conditions unsatisfactory in the extreme. We are left wondering what the conditions of work are like on other Natal mines and why are the conditions on some of the Natal mines so different from those on certain Transvaal coal mines, where, we are reliably informed, eight hour shifts and not twelve hours are the usual order. Coal mining is not a healthy occupation and the eight-hour day (or less) is the usual practice in most countries. Twelve hours underground, apparently with little food, seems far past the limit beyond which the output per man per hour deteriorates. The assaults underground, which cannot be excused, indicate strained

relations between Native workers and European supervisors. Probably relationships would improve if working conditions were better. We do not see how the Native miners can be keenly responsive when they are, day in, day out, working twelve hour shifts, yet supervisors must also become worn and tempers become frayed if they are working with played-out assistants. These trials revealed so many unsatisfactory features that we think the Natives' Representatives in the House of Assembly and Senate should press either for action or for a Government enquiry into the working conditions on all coal mines. It will probably be found that the conditions on the best Transvaal mines are not too high to lay down as a reasonable minimum for all the coal mines. (Since this was written the Minister of Mines has announced that an inter-departmental commission has been appointed to inquire into the working conditions of Native workers on all Natal coal mines.)

We are not among those who have criticised the judge for the apparent severity of the sentences on the ringleaders

of the riots on this mine. Rioting has never done anything but great harm to those who take part in such. Reforms can be brought about by publicity, by appeals to Magistrates and Native Commissioners, to Native Senators and Members of Parliament, to arbitration boards, to chiefs and headmen and Native leaders. Rioting, however, loses the sympathy of friends, turns neutrals into enemies, and never reforms anything. Recent war-time Regulation have made all strikes illegal but machinery wherewith to effect necessary reforms still exists and must be made to work. We are not among those who think no reforms should be asked for because there is a war on—there are too many black spots in our industry for us to be able to take up such an attitude. The best reforms, however, are those which are voluntarily brought about by employers, without pressure or on the advice of the Government who as Trustees of the Native people must see that they get a fair deal.

T.A.

The Christian Council Executive

Discussions at the January meeting in Cape Town of the Christian Council Executive reflected the marked growth of the Council's activities and influence during the past year.

A strong Committee in Cape Town, known as the Emergency Committee, is watching legislation for the purpose of safeguarding moral and spiritual values and ensuring social and racial justice. Its work came under review and its functions were defined in the light of valuable experience gained.

In Johannesburg a Social and Economic Research Committee has been brought into being. The latest number of the *Quarterly* contains the principles which it has enunciated. Its work in applying those principles to the problems of the age will become an important activity of the Council.

The organisation of Study Groups is to be maintained and extended. Plentiful evidence was forthcoming of a growing demand from many quarters for study material. A committee will immediately take in hand the preparation of publications, and groups will be advised at an early date of the steps that are to be taken.

Among the reports of Sectional Conveners, that on Medical Services received special attention. A strong deputation is to meet the National Health Services Commission, and to place before it an important body of evidence respecting Medical Missions, as well as more general recommendations relating to the health of the community. The draft memorandum comprising the evidence is an impressive document. It is to be referred to all Churches and Missions for consideration, so that the deputation may fully represent the Christian community in this vital matter.

Christian vernacular literature has been supplied in increasing quantities to African troops in Libya and in the Union. It is now hoped to extend this service to African prisoners of war in Italy.

The Executive expressed itself in favour of the principle of free and compulsory education for all races in South Africa; and of the financing of such education by means of a per caput grant, out of general revenue, on a basis

which shall permit of the progressive achievement of this end. The Executive resolved to share in any representations along these lines which might be made to the Government.

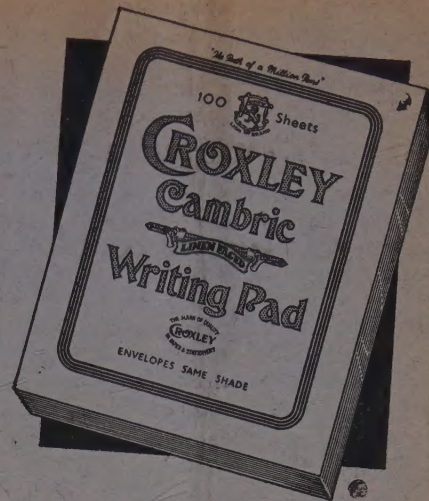
Steps were taken to develop the work of the Youth Movements Section among African and Coloured communities by securing from each of those racial groups the services of a qualified and experienced worker among young people to co-operate with the present Convener of this section. Reports were also received on Evangelism and Women's Work.

It was noted with gratification that the second edition of *Christian Reconstruction* (the Report of the Fort Hare Conference) was selling out rapidly; and that the Conference itself has made a deep impression not only in South Africa but also in Great Britain and America, where it had evoked appreciative comment in the press. The International Missionary Council has taken up the findings of the Conference and is commending them to Missions throughout the world.

Attention was given to the question of the relations between the Council and local bodies desiring to carry out its aims and to work in co-operation with it. In view of the growing interest in the Council and its work, it was resolved that the Secretary visit a number of important centres during 1943. Finance was carefully considered, and a budget for 1943 which allows for the inevitable expansion of work was approved. An appeal for funds is shortly to be issued. In view of the increasingly significant place the Council is taking in the life and thought of the Christian community, it is hoped that the appeal will meet with a generous response.

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New Method English Dictionary—Longmans	2 6	2 9

TSWANA PUBLICATIONS.

Ditirafalo tsa Merafe ya Batswana. Ba Lefatshe la Tshireletsô. (History of the Bechuanaland Tribes). Di rulaganyeditswe kgatis ke I. Schapera. 3 6	3 9
Mekgwa le Melaô ya Batswana. E tlhalositswe ke BaTswana bangwe e rulaganyeditswe kgatiso. (Customs and Laws of the Batswana) ke I. Schapera	5 0 5 4
Lokwalo lwa go Tshela Sentle. Lo kwadilwe ke Dr. N. Macvicar, M.D., D.P.H. le Dr. P. M. Shepherd, O.B.E., M.B., Ch.B. (Tswana Health Reader, English and Tswana).	2 9

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Thutô Ke Eng. Bopnelô ja Bogologolo ja Afiika ya Borwa. Molemi wa thithê go e dira Tshimo. Bareri ba Lefoko ba tlile Jaanong. Thutô ya Tswêlêlôpele (Education). Lekgolo la Dinyaga. Ke Micah Kgasi	1 6	1
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